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not only for his positive contributions to economic theory, but not less for his example of the spirit in which scientific research and discussion should be conducted. His last letter to Malthus, written but twelve days before his untimely death, closes with words that beautifully reveal the scientific and moral temper of the man: "And now, my dear Malthus, I have done. Like other disputants, after much discussion we each retain our own opinions. These discussions, however, never influence our friendship; I should not like you more than I do if you agreed in opinion with me."

F. H. GIDDINGS.

The Life and Work of the Seventh Earl of Shaftesbury, K.G.

By EDWIN HODDER. Popular edition, with eight full-page illustrations. Cassell & Company, 1887. — 792 pp.

These memoirs of Lord Shaftesbury, largely composed of selections from the diaries in which he had "unconsciously written his own life," form, in effect, nearly an autobiography of the eminent philanthropist. The account of his work and its relation to his times is set forth from his own point of view, and with full confidence to the reader of his thoughts and feelings about the plans and measures which absorbed his own energies and sympathies. Thus much light, not indeed of the cool and dry kind, is cast upon the inner history of the social reforms to which his life was given, and especially that of the factory legislation with which his name and fame are justly identified.

While Lord Shaftesbury was alive to every movement affecting the welfare of the masses in his time, he early in his public life "took a retainer," so to say, in behalf of the women and young children whose condition in mines and factories presented them in the light of victims rather than beneficiaries of the new prosperity of England. To remedy that condition by appropriate legislation was quite the one idea of his public life, till such legislation was secured and perfected.

Only a man of one idea, it would seem, could have thus persuaded England to give adequate consideration to the condition and needs of her factory workers. Issues of far more obvious and urgent importance absorbed public attention and the time of Parliament. The great industrial inventions effected in the eighteenth century had resulted in transforming England from an essentially agricultural to an essentially manufacturing country, in changing the distribution of population and displacing handicrafts by the factory system. The England of the nineteenth century was to be adjusted to these new conditions. Parliamentary reform, the repeal of the corn laws, the most serious political questions, engaged and agitated the public mind. The drift of political

and economic thinking was all counter to any measures in restriction of free contract. The repeal of all statutes against combinations of workmen and, later, the repeal of the restrictions upon trade embodied in the corn laws, marked the triumph of the philosophy of individualism and non-interference.

To the "influence, character, and perseverance of one man, — Lord Shaftesbury," it was mainly due that under such adverse circumstances the factory legislation movement was pushed forward to ultimate success. The legislation secured, important in itself, had a significance however not contemplated by its chief promoter, as a great step counter to a prevailing tendency, and as furnishing later a precedent for further increase in governmental functions and powers in Great Britain. There was little or none of the doctrinaire, political or other, in Lord Shaftesbury's composition; nor does he seem to have concerned himself much about the theoretical aspects of the measures he advocated. It is true, to be sure, that while as to national education, and all questions involving the elevation of the masses, his views were progressive and liberal, the great philanthropist was in some respects in sympathy with the spirit and traditions of a "mitigated feudalism," rather than that of the new civilization of the cotton mills and the railroads. But this mainly as the conditions of human life in old rural England seemed to him more worthy and hopeful than in the new manufacturing centres.

The "restless and sensitive compassion," which has been remarked upon as a characteristic of our century, was developed to a rare degree in Lord Shaftesbury. Contrasting the condition of the little children in factories, the women crawling under ground in mines, with that of the prosperous British public, he felt that the new industrial civilization was thus far being purchased at the price of a "new barbarism" attending it. Looking further, he saw how the natural operation of interest in reducing expense for labor, in order to compete to the best advantage, forced into employment and worked to their utmost those whose age or sex naturally unfitted them for such toil.

It was the continued presentation of facts verified by close and extensive personal observation, bringing out to view hidden or ignored evils connected with the unrestricted employment of women and children, which at last secured the interference of a Parliament often indifferent to or again impatient of the topic. The Manchester school generally saw nothing but injury to trade and reduction of wages in the proposed interferences; Mr. Cobden's genuine philanthropy aimed to benefit the workingman only by the untaxed loaf and the increase of employment to be provided by means of free-trade. Yet Lord Shaftesbury acknowledged that the free-trade had by reaction helped the factory-law movement in 1847, where the majority for his measure "were governed

not by love to the cause, but by anger toward Peel and the anti-corn-law league."

While presenting facts and detailed instances in such a way as to appeal strongly to the sympathies of Parliament and of England, Lord Shaftesbury did not fail to see and point out some of the less obvious bearings of these facts upon the future welfare of society. His investigations in the manufacturing districts showed him clearly that, while the majority of employers were disposed to treat their work-people considerately if they could, the pace was necessarily set for all by the more unscrupulous and selfish. And he seems to have grasped in an instinctive way the principle, only of late theoretically enunciated, that the state may be called upon to interfere in order to raise the plane upon which competition may take place. It appeared to him, moreover, in the light of a departure from the order of nature that males should be ejected from the workshops and their places filled by women. With his love and admiration of old English rural life in its better aspects, we can easily understand how it was to him one of the worst features of the factory system that domestic teaching and other duties of the wife are by it supplanted, involving the destruction of the "better part of the old English character." He saw the breach widening between "the classes and the masses," and invoked legislation in the matter if only in the interest of a better feeling between the laboring people and those who had been considered in England as their natural leaders.

Lord Shaftesbury's work in connection with English factory legislation, stands in evidence that ethical and humane sentiment may bear usefully upon economic questions involving the employment of human energies. While his conceptions of the duty of society to the weaker parts in the new industrial system came through the heart rather than the head, yet, suggested as they were by careful observation and qualified by a conservative training and good practical sense, these conceptions have, as the event shows, guided legislation wisely, though not in conformity with certain then generally accepted deductions of logical political economy.

The wisdom of Kant's maxim: "Treat humanity as an end always, never as a means only," is justified economically by England's experience in legislating for her factory workers. The ruin of her manufactures, so freely prognosticated as the result of taking away "the last half-hour," has not come to pass; the reduction in the number of hours' work has been followed by a great increase in productive power, decrease in cost of production, and rise of wages. While these results are due to a co-operation of causes, the improvement of the workers' power has doubtless had its effect; and the effect upon trade of the laborer's increased capacity as a consumer of products may not yet have been adequately considered.

The whole story of Lord Shaftesbury is a noble and useful example of a life and statesmanship trusting to and working through the moral forces; and as calculated to enlarge the usefulness of the biography, this new edition, the cheapest in market, is well-timed.

GEO. B. NEWCOMB.

Industrial Peace. A Report of an Inquiry made for the Toynbee Trustees, by L. L. F. R. PRICE, with a preface by Prof. ALFRED MARSHALL. MacMillan & Co., London and New York, 1887. — xxxi, 127 pp.

Arnold Toynbee was a lecturer on economics at Oxford. His career was cut short by death, but it lasted long enough to exhibit a rare combination of scholarship and missionary zeal. He was not only a disciple of the historical and social school of economics, but took an active interest in philanthropic work among the artisans of the English cities. A fund was established by his friends, the proceeds of which are to be used for the publication of monographs and the institution of lecture courses on various aspects of the social question in England. The work before us is the first issued by the trustees, and it shows contemporary English economics at their best.

Mr. Price has studied the problem of arbitration and industrial conciliation chiefly as it has been worked out in the iron and coal industries of Northumberland. He fully acknowledges the services which trades unions have rendered the laborers, and holds the opinion that it would be better if they were more widely extended and more thoroughly organized. He says that "the growth of organization is almost co-incident with increasing willingness to listen to reasonable argument." The larger trades unions in the long run bring the best men to the front. Also, when trade disputes occur, it is much easier to effect a settlement with a few representatives of a union, than with "a large body of men of conflicting views." Therefore, although trades unions make strikes possible, they none the less make conciliation possible.

The author, in tracing the development of schemes of arbitration, distinguishes three stages:

One, where there is no organized machinery for the settlement of disputes, but merely occasional and irregular negotiation; another, where there is an organized machinery, but wages are settled periodically by definite arrangement; and a third, where wages are regulated automatically by a sliding scale.

The first — which by the way represents the condition of things in the United States — he examines very briefly. It is a condition as crude and unsatisfactory as were the foreign relations of states before the development of international law. Under it strikes are of frequent occur-